

GOD and the KING: OR,

A Dialogue shewing that
our Soueraigne Lord King I A M E S ,
being immediate vnder God within
his D O M I N I O N S ,

*Doth rightfully claime whatsoeuer
is required by the Oath of
A L L E G E A N C E .*

L O N D O N :
Imprinted by his Maiesties speciall
priuiledge and command. 1615.

and I will not let you go
until you have given me
a sign of your earnestness

and I will not let you go
until you have given me
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a sign of your earnestness



The Contents of this Dialogue.

1. THE occasions and chiefe end of the Oath of Allegiance, from page 1. vnto page 25.
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First, That our Soueraigne Lord King JAMES hath no Superiour besides God, vnto whome hee is imme-diately subiect within his

A 3 Domi-

Dominions: from pag. 31. vnto pag. 65.

Secondly, That the bond of Allegiance from his Subjects vnto him as their Supreame Lord, is intiolable, and cannot by any meanes be dissolved : from pag. 65. vnto page

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and soe hee dide, and soe hee dide
make his selfe a King.

and soe hee dide, and soe hee dide

and soe hee dide, and soe hee dide

and soe hee dide, and soe hee dide

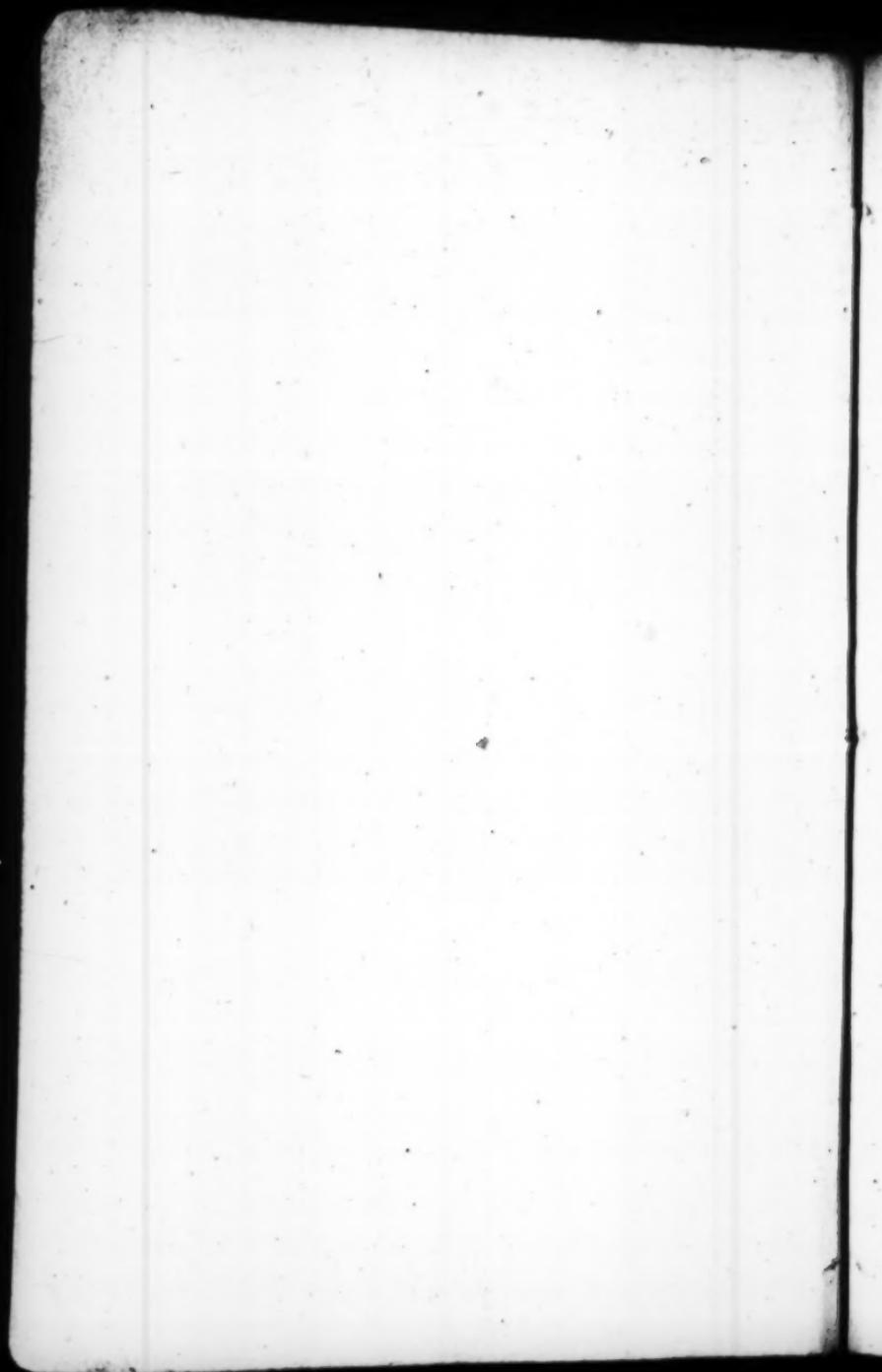
and soe hee dide, and soe hee dide

and soe hee dide, and soe hee dide

and soe hee dide, and soe hee dide

and soe hee dide, and soe hee dide

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GOD and the KING: OR,

A Dialogue shewing that our
Soueraigne Lord KING
I A M B S, being immediate
vnder God within his Do-
minions , doth rightfully
claime whatsoeuer is re-
quired by the Oath of Alle-
giance.

Theodidactus.



W^m are well met
frend Philalethes;
your countenance
& gesture import
that your thoughts
are much busied:
What may be the occasion of these
meditations?

W

Philas-

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^a Exod: 20. *Philalethes.* Somewhat I heard this Euening praier from our Pastor in his Catechisticall Expositons vpon the fift Commandement, ^a Honour thy Father and thy Mother : who taught, that vnder these pious and reuerend appellations of Father and Mother, are comprised not onely our Naturall Parents , but likewise all higher powers , and especiallie such as haue Soueraigne authority , as the Kings and Princes of the earth.

Theodidactus. Is this doctrine so strange vnto you , as to make you muse thereat ?

^b *Essay 49.* *Philalethes.* God forbid : for I am well assured of the trueth thereof, both out of the word of God, and from the light of Reason. The sacred Scriptures doe stile Kings and Princes the ^b nursing Fathers of the Church , and therefore the nursing Fathers also of the Common-weale : these two societies hauing so mutuall a depen-

dependance, that the welfare of the one is the prosperitie of the other.

And the evidence of reason teacheth, that there is a stronger and higher bond of duty between children and the Father of their Country, than the Fathers of private families. These procure the good onely of a few, and not without the assistance and protection of the other, who are the common foster-fathers of thousands of families, of whole Nations and Kingdomes, that they may liue vnder them an honest and peaceable life.

There being so firme and neere an obligement of subiects in duty and obedience vnto their Prince, I could not but seriously meditate with my self, or rather enter into some thoughtfull admiratio, how there should be any so far vnnaturall and forgetfull of their manie wayes bounden and inbred dutie, as to enforce his most excel-

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lent Maiesty to securē himselfe of his subiects loialty & allegiance by a solemne Oath.

Theodidactus. Such is the generall prauitie and corruption of men, that in most Kingdomes and Common-weales, there haue euer risen some Seditious Corathes, and rebellious Shebaes.

Philalethes. It may bee vpon some extraordinarie prouocation by the cruell oppressions and insolent Tyrannies of Gouvernours.

Theodidactus. Nay, frequently men onely out of pride and ambition, or out of a blinde and intemperate zeale or from the effect of both (when they are checked by þ reines of gouernement) repining discontent haue sowne the tares of sedition against the most vertuous and religious Princes: and ungratefullly plotted their ruine, even when they haue bene most propitious and indulgent towards them.

What Prince was ever more
merc

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mercifull and compassionate then King David, as being fashioned and framed wholly according to his heart who is the God of mercy and compassion : yet^a wicked ^{a 2 Sam. 20.} Sheba the sonne of Bicbri, lifted vp his hand against him, & blew the trumpet of Schisme and Sedition, to rent his Kingdome from him.

That peacefull and moderate Imperour Augustus, honoured by his Enemies for his Princely vertues, was assailed ^b fenne severall times by Conspiratours. ^{b Suet. cap. 16} Vespasian euен composed of mildnesse and Clemencie ^c had daily treasons against him; and his son Titus for his pleasing and amiable vertues, fearemed by ^d Suetonius, the loue and delight of mankind, ^{d Suet. cap. 1.} wanted not a ^e Traiterous Cæcina. ^{e Cap. 6.}

But leauing ancient and foraigne, and to instance in Moderne and Domestick examples (as most powerfull to perswade,

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being fresh in our memories) his Maesties clemencie towardes the Romanists, and papall faction, at his happie enterance into this Kingdome, was rare and admirabile ; especially, if wee consider their disloyalty and sanguinary attempts against Q V E E N E E L I Z A B E T H of blessed memory, one-ly vnder pretence of promoting their superstition, whereunto his Maestie was a constant and professed opposite, as well as his Royall Sister.

In the beginning of Queene Elizabeths reigne, the ^a most part of such as were addicted to the Roman Superstition, communicating with vs in divine Service, lived free from all punishment or molestation, and enjoyed common faours and benefites with other of her Maesties loyall Subjects. Of which their practise, the Pope beeing aduertised by some fervent and zealous Romanistes, and that hereby in time his adherents

^a Apology of Ecclesiasticall Hierarch. cap. 1

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herents would by little and little
whollie consociate themselues
with our Church , and so all hope
would bee lost by a home partie ,
of reducing this Kingdome vnto
his subiection , out of which his
Predessors had gathered such
rich Treasures . Pius Quintus
to prevent so great a damage vnto
the Sea of Rome , and for this pur-
pose to make an open Schisme be-
twene his devoted vassalles , and
her Maiesties dutifull and faithfull
Subjects ; hee sent Morton an *Sand.lib:7.de
Englsh.Priest, to declare by his
Papall Authoritie vnto the then
Earles of Northumberland and
Westmerland , vpon whom mul-
titudes of Popish people in the
North were dependant , that
Queene Elizabeth was an Heretique , (and therefore that they
ought to haue no communion with
her in civill assayzes , much lesse
in Religious) because by being
an Heretique she was falne from
all Dominion and power , & they*

*Anno Domini
1569.ii.Reg.
Eliz.*

visib.Monarch.

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were not compelled to obey her lawes and Commandements.

* *Show in an-*
nal. 12. Eliz.

Whereupon they raised an Army of a four thousand footemen, and sixe hundred Horse, for the maintenance of the libertie of their conscience, and the reformatiōn of Religion, pretending they were driven to take this enterprise in hand, lest otherwise foraigne Princes might take it upon them, to the great peril of this Realme : which forces were soon vanquished, and onely some chiese Conspirators receiuing condigne punishment for their Rebellion : other Papistes that did not partake in this seditious Commotion, (through the Gracious disposition of her Maiestie) enjoyed the same libertie they did before.

But Pius Quintus was neither mitigated by her Maiesties Clemencie, nor daunted with the ill successe of his factious Complizes : for being informed that his projects

projects took not that effect hee ex-
pected,^b because al the Catholiks ^{b Sand.lib.7.}
knew not that Queene Elizabeth ^{b Sand.lib.7.} monarch.
was declared an Heretique : not
long after hee did publish a Bull,
wherein out of the fulnesse of his
power he denounced Queene ^{An.Dom.1570} Eliz.
^{b Sand.lib.7.} Elizabeth an Heretique, and that ^{b Sand.lib.7.} Eliz.
such as did cleave vnto her shold
incurre his curse; that she was de-
priued of all Dominion and dig-
nity; that her Nobles and people,
or any other that had sworn obe-
dience vnto her, were freed from
this oath, and from al Allegiance
and fidelity ; commanding them
not to obey her lawes vpon paine
of his curse.

And that this Bull might bee
the more generally knowne vnto
Romanists, and to gaine vndoub-
ted credence thereunto , hee cau-
sed it to bee Printed at Rome, to
be signed by a Publique Notarie ,
sealed with the Scale of his Court:
and at length being sent into Eng-
land, it was fastened by one Fel-

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ton deepeley plunged in the Roman superstition, vpon the gates of the Bishop of Londons Pallace.

And although these Papall Thunders, and Curses of Pius Eccles. 7, 8. Quintus, were but as^e the noiso of thornes vnder the pot, and vanished like the vapour of smoake: yet Gregorie the thirtenth imme- diately succeeding Pius Quintus, confirmed and ratified his Bull,

* Anno 1578.
14. Eliz.

^d See Bristowes
motives. mot.
15.40. And
Allens defence
Eng. Cathol. c. 4

gaued a pension to another Col- ledge at Deway, to bee Recepta- cles for Fugitives and discontented persons in England, to bee in- structed in Schoole-points of Se- dition (as it is manifest by the Bookes and Writings of their then cheife Maisters and Dracles thence to bee secretly conueighed into this Kingdome, to perswade men they were bound to obey the Popes Bulles, and Excommunica- tions, to renounce their Naturall Allegiance vnto her Maiestie, and take

take part with any domesticall or
soveraigne power to depose her from
her Regall Throne.

The most eminent and principall men of note amongst these Fugitives, were the Jesuites Campian and Parsons, who at the commandement of Gregorie the thirteenth, comming towards this Kingdome, desired of him that the sozenamed Bull of Pius Quintus, which himselfe also had establishēd, might so be vnderstoode, As of this instrument to binde the Queene and the pretation Heretiques (but not the Catholiques) as matters then stoođ, but when there might bee had a publicke execution thereof. With these instructions they en-
tred England; and Saunders the same time Ireland, with an Ar-
t

Instruments found amongst Papists.
1580.

About this time Parsons writ the Reasons of refu-
fall of going to Protestant-
Churches; vp

on which writing (saith the Apology of the Ecclesiastical Hierarchy) when many cheefe men refused to goe to hereticall seruice, there was called a Parliament in the end of the same yeare, and the law of twenty pound a moneth for Recusancie was ordained, but no capitall Law made against Priests or their receivers.

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my from the Pope, to succour the Rebell Desmond. And as Saunders laboured by violence and force of Armes to enthrall mens persons; so these with artificiall and plausible perswasions to Captivate their soules; and preuailed with manie, together with a refusall of communicating with vs in the Religious Worshipp of GOD, to renounce their ciuill dutie and allegiance vnto their Soueraigne.

And thus by the Seditious practises of Jesuites and Priestes, this separation of her Maiesties Subiectes from Divine Service daylie increasing, and accompanied with a perillous dissolution of the bonde of her ciuill obedience: Yet her Maiesty out of her great moderation, and incomparable goodnessse of nature, impeached none of these Rebellious Separatistes, either in their lives, lands,
Anno Domini 1581 Reg. Eliz. goods or liberties: but onely by a Decree in Parliament, punished them

them with a pecuniarie mulcte for
the time they refused to come vnto
the Church, and published a Pro-
clamation for the Reuocation of
all such as remained beyond the
Seas vnder the colour of study, to
be the authors of treasonable at-
tempts.

Wherewith these sede-men of
Hedition were no way suppressed,
but rather did daylie multiply,
and at length grew vnto that
height of impietie, as to animate
sundrie desperate persons, and
sonnes of Belial; as Arden,^{* Par-}
^{1582.25.Ely} and others of the same ranke,
with hope of eternall Salvation,
to lay violent handes vpon her
Maiesties sacred Person : and be-
came principall Agents to incite
the King of Spaine, (then enfe-
ring into hostility with this Land) ^{1583.26.Ely}
to inuade the Realme, assuring
him to haue here a partie of Ro-
manistes, ready to assist such pow-
er as he shoulde set on land, for sub-
duing of this potent Kingdome.

Which

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Whiche vncchristian, and vnnaturall enterpryses of Fugitive Jesuites, and Priests, couered with the mantle of Zeale and Religion, enforced her Maiestie after much patience, and longanimitie, to enact by publique authority of Parliament : That if any Jesuites or Priests made in parts beyond the seas, according to the rites of the Roman Church, came into this Realme, they should be adiudged Traitors, and suffer as in case of High Treason.

All these notorious Seditions, and rebellions hatched, and produced by the Papall faction, and their Chiesetaines Jesuites, and Priests, out of a Zeale to reduce into this Lande the Idolatrie of Rome; and the iustice, and equitie of the foze-mentioned Lawes, made by the late renowned Queene, to supprese, and preuent them, were well knowne vnto his most Excellent Maiestie: and therefore at his happy inaugura-
tion

tion vnto this Kingdome , out of his owne maturenesse of iudgement , and grounded perswasion of the trueth , beeing resolued to treade the steppes of his Royall Sister , and by the light of the Gospell , to extinguishe the Ægyptian darknesse of Popery , he could not but in his Princely wisedome more then conjecture , that the like disloyall attempts might bee practised against his Sacred dignitie and person by these Romaniſts . Notwithstanding , out of his Gracious inclination vnto pittie and mercie , desiring to conquer euill with goodnesse , in the beginning of his reigne , hee set at libertie all Jesuites and Priests that were impriſoned , and vnto ſuch as lurked in ſecret co[n]ters of the Land , hee gaue them leauē openly to professe themſelues to bee ſuch ; ſo that both by a certaine day would depart the Realme . And as for other Recuſant Papists , refuſing to partake with

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with vs in the sincere iworship of God, hee frées them from all pecunary multas imposed vpon them by the Lawe, honoured manie of them with Knight-hood gaue them free accesse vnto his Court and presence, bestowed equall fauours vpon them, with their opposites in profession: they were not prouoked by anie tyrannous cruelty or oppression vnto any seditious enterpryses?

Philalethes. Surely no, but rather had iust cause to be truly dutifull, and loyall to his Maestie; who thus did change deserued iustice into mercy and clemency.

Thevolidactus. The mercy indeede and fauour of Kinges and Princes, is like a cleude of the latter raine, and worketh much euен vpon mindes not well disposed. But some of these Romanists were of so rancorous spirite, and brutish ingratitude, that whilste they peaceably enjoyed the fore-recited fauours, they did plot a treason

* Prou. 16,15

treason barbarous for cruelty, unmatched in regard of example : the horrible destruction by Gunpowder of the King, Queen, they^r royall Progeny, and the whole Court of Parliament at once.

Philalethes. Did the bloody Actors of this monstrous attempt alleadge no motine or reason thereof?

Theodidactus. None, but their fanaticall zeale to promote the Romish Religion; which enraged affection out of charity is not to bee supposed to bee in all of that profession, and in wisedom to bee feared least it bee in some, surviving these offenders : And therefore to discerne the one from the other, the Oath of Allegiance, (which hath occasioned this our conference) was principally fram'd.

Philalethes They that will be so impious as to lift vppe their hand against Gods annointed,

C little

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little feare the hainous sinne of periurie: and therefore this oath will not much auiale to discouer such trecherous persons.

Theodidatius. An Oath is a most sacred bond, and with a secret terror imprinted by the immediate finger of God in the taking thereof, doeth so straytly oblige the inmost soule and conscience, that although many men bee ebdurate vnto other grieuous sinnes: yet they will bee tender and sensible of the violation of an oath. Very often (saith Saint *Augustine*) men prouoke their wiues whom they suspect to be adulterous to cleere themselues by an oath, which they would not doe, vntill they did beleue that those which feare not adultery may feare periurie: for indeed (sayth he) some vnchaste women which haue not feared to deceiue their husbands by wantonnesse, haue beeene astrayd to vse GOD vnto them as a witnessse of their chality,

*Conc.mendac.
ad Conf.c.21.*

sticie. In the maritall coniunction of the husband and wife, there is a liuely resemblance of the obligation of Subiects in ciuill Allegiance vnto their Prince: soz as the coupling of the wife vnto the husband in dutifull obedience, so of Subiects vnto their Princes in loyalty and fidelity is a very arct and neere vnioun: and as the ^a husband is the head of the wife, ^a 1 Cor.11.3. so is the ^b Prince of his Subiects. ^b 1. Sa:15:17. As therefore experiance in the dayes of Saint Augustine taught, that wifes did rather dread wilfull periurie, then vndutifulnesse towards their husbands, so it is nowe to bee presumed, that many Subiects will abhorre the same crying sinne more then disobedience.

Philalethes. But is there anie example in former ages of the like oath for the trying of the loyalty of the subiects vnto their Soueraigne.

Theodidactus. About a thousand
C. 2. yeres

yeares since, the same Oath in substance was vsed in Spaine, and ratified by the Canons of diuers famous Councels of Toledo : For whereas there was a generall report, that there was such perfidiousnesse in the minds of manie people of diuers Nations, that they made no conscience of keeping their oaths & fidelity, that they had sworne vnto their Kings, but did dissemble a profession offidelity in their mouths (like vnto equiuocating Papists) when they held an impious perfidiousnesse in their hearts : the fourth Councell of Toledo decreed (as also other ^a Councells held in the same City) that b who soueraynt vs, or of all the people through al Spaine, shal go about by anie meanes of conspiracie or practise, to violate the oath of his fidelitie, which he hath taken for the preseruation of his Country, or of the Kings life; or who shall attempt to lay violent hands vpon

Concil. Tolitan.
4.C.11.74.

^a Concil. Tolat.
§.6.10.
^b C. Can.74.

vpon the King, or to deprive him of his Kingly power, or by tiranicall presumption vsurp the Soueraignty of the Kingdome, let him bee accursed in the sight of God the Father, and of his Angels: and let him be made & declared a sträger from the Catholique Church, which hee hath profaned with his periurie.

Philalethes. Hath this oath any agreement and correspondence with the oath of Allegiance vnto the Kings Maiestie?

Theodidactus. Almost in euery poynt and circumstance, as you will easily perceiue, if I shall but reade the Oath of Allegiance vnto you out of this Booke whiche I haue in my hand: for the tenor hereof is thus word for word.

I A. B. doe truely and sincerely acknowledge, profess, testifie, and declare, in my consciencie before God and the world; that our Soueraigne Lord King

C 3 JAMES

JAMES is lawfull and rightfull King of this Realme, and of all other his Maiesties Dominions and Countries; and that the Pope neither of himselfe, nor by any authority by the Church or See of Rome, or by any other meanes with any other, hath any power of authority, to depose the King, or to dispose any of his Maiesties Kingdome or Dominions; or to authorize any forraigne Prince to inuade or annoy him or his Countries, or to discharge any of his Subjects of their Allegiance and obedience to his Maiesty, or to give license or leauue to any of them to beare armes, raise tumults, or to offer any violence or hurt to his Maiesties roiall Person, State, or Gouernement, or to any of his Maiesties subjects within his Maiesties Dominions.

Also

Also I doe sweare from my
heart, that notwithstanding any
declaration, or sentence of excom-
munication, or deprivatio, made,
or granted to be made, or grāted
by the Pope, or his successors, or
by any authority, derived, or pre-
tended to be derived from him, or
his See, against the sayd King, his
Heyres or Successours, or any abso-
lution of the sayde Subjects from
their obedience: I will beare faith
and true Allegiance to his Ma-
iesty, his Heyres and Successours,
and him and thē wil defend to the
uttermost of my power, against all
conspiracies and attemptes what-
soeuer, which shall bee made a-
gainst his or their Persons, their
Crownē and dignity, by reason or
color, of any such sentence, or
declaration, or otherwise, & will
do my best endenour to disclose

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and make knowne unto his Ma-
iesty, his heires and Successors,
all treasons, or trayterous con-
spiracies, which I shall know or
heare of, to be against him or any
of them.

And I doe further sweare, that
I doe from my heart abhorre, de-
test and abiure as impious & he-
reticall, this damnable doctrine,
and position. That Princes which
be excommunicated or deprived
by the Pope, may bee deposed or
murthered by their Subjects, or
any other whatsoeuer.

And I doe beleue, and in my
Conscience am resolued, that nei-
ther the Pope nor any person
whatsoeuer, hath power to ab-
solue me of this Oath, or any part
thereof, which I acknowledge by
good & full authority to be law-
fully ministred unto me, & do re-
monstrance

nounce all pardons, and dispensations to the contrary. And all these things I doe playnely, and sincerely acknowledge & sweare, according to these expresse wordes by me spoken, & according to the plaine and common sense, & understanding of the same wordes, without any equiuocation, or mental euasion, or secret reservation what soeuer. And I doe make this recognition, and acknowledgement heartily, willingly, & truly upon the true faith of a Christian: So helpe me God.

Philalethes. There is indeede between this Oath, and the former, established by the Councils of Toledo, a perfect harmony, if we respect the substance of the matter in them, saue that the former oath is more generall, and concise: the latter more diffuse & particular. And therfore I wold intreat you
for

for my more cleare and distinct apprehension therof, to resolve it into the severall heads and branches of which it doth consist.

Theodidactus. I shall presently give you satisfaction herein. In an Oath, there is the matter or trueth whiche wee sweare, or the forme and manner how we are to sweare. The manner of taking this Oath, is to sweare plainlie, sincerely, and without all equivocation, mentall reservation, or secret interpretation, ^a in Justice, judgement and truthe: otherwise than that infamous heretique

Ier. 4. 2.

^b Secret. Hist.
lib. 2. c. 25.
Niceph. Hist.
lib. 8. c. 5.

Arian swore. who being demanded by the Emperour whether hee would subscribe vnto the Nicene Faith, which condonmented his heresie, denying the Godhead of Christ; hee forthwith recanted heresie: and being further required by the Emperour (suspecting his dissimulation) to shewe vnto the same Faith: hee wroght his owne hereticall confession, subscribed

ii,

it, hid it in his bosome; and then having a mentall relation vnto this confession, he tooke an Oath, that hee had truely, and from his heart subscribed. In which perfidious action, the wretched heretique was either ignorant, or wilfully forgetfull, that by whatso-
 ever art of words any man sweareth, yet God who is the witnessse ^{Iсидор. Hispal.} 31. ^{Senten. li. 1. ca.}
 of the conscience accepteth it, ^{Bern. de inter.} ^{Dom. c. 15.} as he doth to whome the Oath is made.

The matter or maine subiect of this Oath, which is the principall thing whereof I conceiuie you desire to haue a more distinct and full vnderstanding, may to this purpose be resolued into these ensuing assertions.

i. Our Soueraigne Lord King

JAMES is the lawfull King of this kingdome, and of all other his Maiesties Dominions and Countries.

2. The Pope neither by his owne authority, nor by any other authority of the Church, or of the See of Rome, nor by any other meanes, with any others help, can depose his Maestey.
3. The Pope cannot dispose of any of his Maesties Kingdomes and Dominions.
4. The Pope cannot giue authoritiy to any forraigne Prince to innade his Dominions.
5. The Pope cannot discharge his Subiects of their Allegiance unto his Maestey.
6. The Pope cannot giue licence to one, or more of his subiects to beare armes against him.
7. The Pope cannot giue leaue to any of his Subiects, to offer violence unto his roiall Person, or to his Gouvernement, or to any of his Maesties subiects.

8. Al-

8. Although the Pope shall by sentence excommunicate, or depose his Maiesly, or absolve his subiects from their obedience, notwithstanding they are to beare Faith and true Allegiance unto his Maiesly.
9. If the Pope shall by sentence excommunicate or depose his Maiesly: neuerthelesse his subiects are bound to defend his person and Crowne against all attempts and conspiracies whatsoeuer.
10. If the Pope shall give out any sentence of excommunication, or deprivuation against his Maiesly; notwithstanding his subiects are bound to reueale all conspiracies, and treasons against his Maiesly, which shall come to their hearing and knowledge.

11. It is heriticall and detestable
to hold, that Princes being Ex-
communicated by the Pope,
may bee deposed or murthered
by their subiects, or any other.

12. The Pope hath not power to
absolute his Maiesties subiects
from their Oath of Allegiance,
or any part thereof.

Philalethes. By these assertions
thus distinctly proposed, I con-
fesse I do conceiue the principall
contents of the oath more clear-
ly then before : But I would not
only haue a full and through ap-
prehension of this oath, but like-
wise vpon any occasion, for the
more expedite performance of
my duty vnto his excellent Maies-
tay, readily remember it, which I
shall be the better able to doe, if
you would bee pleased to reduce
this multiplicity of assertions
vnto some fewer heads.

Theodidactus. This may easi-
ly

ly bee accomplished. There are *He instrumenti*
 two speciall grounds, or founda- *partes vere*
 tions of true Soueraignty in our *sunt quod La-*
 gratiouſ Lord the King. The one *cobus sit legi-*
 that receiuing his authority on- *timus Rex An-*
 lie from God, he hath no superior *glie, Scotie,*
 to punish or chafſice him but *Hibernie, &c.*
 God alone. The other, that the *Beca. controv.*
 bond of his ſubiects in obediēce
 vnto his ſacred Maieſtie is invio-
 lable, and cannot bee diſſolued.
 These two generall heads (presup-
 poſing the vndoubted trueth of the
 firſt aſſertion, [Our Soueraigne
 Lord King I A M E S is the lawfull
 King of this Kingdome, and all
 other his Dominions and Coun-
 tries] because the moſt *ſeditious
 impugners of his Maieſties
 Crowne & dignitie, freely acknow-
 ledge it) comprie al the other aſſer-
 tions, as euen now I ſeverally pro-
 posed them out of the oath of Alle-
 giance.

For to beginne then with the
 firſt head, ſeing that when God
 would denounce his moſt heavy
 iudges,

* Every Eng-
 liſh Catho-
 like doth pro-
 feſſe his Ma-
 ieſty to be his
 true and law-
 full King.

Parſons in his
 iudgement of
 the Apology.
 part. I, numb.
 22,

God and the KING.

judgments against wicked Kings that transgressed his Lawe, as against Saul, and Rehoboam, hee threatneth them with renting their Kingdomes from them, and making their houses desolate : the depositing of a King, the disposing of his Dominions, vnto another, the hostile invading of his Countries, must needes bee a grieuous chastisement ; And therefore if his Maiestie hath no superiorre beside God to punish him, the Pope as his Superiorre cannot by anie meanes whatsoeuer depose him, dispose of his dominions, iuade his countries ; which is the effect and substance of the second, third, and fourth assertions.

Philalethes. Doth the same generall ground of his Maiesties Kingly Soueraignty comprehend the rest of the assertions?

Theodidactus. No, for they are all containyd within the limits of the second principle of Royall soueraignty: that the bond of the Kings

Kings subiects in obedience vnto his Maiestie is inviolable and cannot be dissolved. This will be evident vnto you by a compendious recitall of the chiese parts, and duties of Allegiance from a Subiect to his Prince. And wee cannot learne these duties from a better Master than God him selfe, who hath so exactly taught them in his sacred word.

The generall dutie which God enioyneth vpon all men, to eschew euill and doe good, is diffused through the particular duties of every man; whether it be the dutie of a servant vnto his Master, of a sonne vnto his father, or of a subiect vnto his Prince. And in the Allegiance of a Subiect vnto his Soueraigne, the euill he is to eschew, is euill in action, for he is not to ^b touch him with any hurt: ^b Psal. 105. full touch, nor to ^c stretch out his ^c 1 Sam. 15. hand against his sacred person, nor so much as to affright, or disgrace him by cutting the lap of his gar-

D ment:

God and the KING.

^d Exod. 23. ment: Euill in words, for ^d hee is
^e Eccles. 10. not to curse his Ruler: Euill in co-
^f Rom. 13. gitations, for hee is not to ^e curse
^g Ester 2. the King in his thought. So like-
^h 1 Tim. 2. wise the god whitch he is to do out
ⁱ Rom. 13. of obedience unto his Prince, is
^k Esay 45. in deede, by ^f paying tribute unto
^l Psal. 82. him for his Regall support, by
^m 1 Pet. 2. sighting his battailes with *Ioab*,
ⁿ 1 Pet. 2. aduenturing his life with *Dauid*,
^o Pro. 8. to vanquish his enemies: in
speech, by revealing with religious
Mordecai the treasonable designs,
ments of *Bigan*, and *Terech*, by
polozing out prayers ^h, and sup-
plications for his welfare: in
thought, by esteeming, and honour-
ring him from the heart, and out
of ⁱ conscience, as the ^k anointed of
the Lord, Gods holy ordinance,
and Minister, and as a ^l God vpon
earth: for this is to obey him for
the ^m Lords sake, to feare God,
and honour the King ⁿ: when we
feare God by whom the ^o King
aigneth, and his throne is es-
tablished.

Now

So lo if the Subjects of our
Souveraigne out of their Allegi-
ance vnto his Maiestie, are not to
lay violent hands vpon his sacred
person, but to succour and defend
him euен with the hazzard of their
lives : not to curse him with their
tongues ; but to blesse him by
prayers and supplications , and
preserue him by discouering all
attempts against his life and dig-
nitie : not to harbour in their
soules any euill thought of him ;
but from their heart to honoz him
as Gods Vicegerent here vpon
earth : and the bond of this alle-
giance (as the second ground of
kingly Souveraignety auerreth)
is inviolable, and cannot by any
meanes be dissolved : then al-
though the Pope doth arrogantly
presume to discharge them from
their allegiance vnto his Maiestie,
to absoluē them from their oathes
of obedience, to giue license vnto
them to beare armes against him,
and offerviolence vnto his person,

to excommunicate and depose his Maiestie; all these impious and irreligious practises are in vaine, and notwithstanding they are not to depose, or murther his Maiestie, or any way to offer violence vnto his sacred person, crowne, and dignitie; but to defend him against all conspiracies, to reueale all treasons against his Maiestie, and beare vnto him faith and true allegiance.

Philalethes. I do now fully conceiue how the two props and pillars of supreme authoritie in his excellent Maiestie, which you haue proposed, do briefly and as it were by way of Epitome, comprise all the chiefe and materiall points of the oath: and although I am most assured in my conscience of their firmenesse and immoueable stabilitie in the truth; yet to be the more enabled for the iustifying of them vnto others, I would request you to shew how these pillars are suppor-
ted, and vpon what foundations they are built.

Theo-

Theodidactus. Hereunto I doe
willingly condiscend, and will first
discouer vnto you the foundations
of the first proppe, or pillar; Our
Soueraigne Lord King I A M E S
receiuing his authoritie onely
from God, hath no Superiour to
chastise and punish him but God
alone.

The auncient practise of this
Kingdome is cleare for this truth:
Bracton * twentie yeeres chiefe ^{* Ball.}
Iustice vnder Henry the third, in
his ^{* i Centona:} *customes of England* saith: ^{rubrica. 35.}
there are vnder the King freemen,
and seruants are subiect vnto his
power, as also whatsoeuer is vnder
him; and he himselfe is subiect to *Et ipse sub nullo*
no man, but only vnto God. *And nisi tantum sub*
Deo.
againe: if there bee any offence
committed by him, forasmuch as
there is no breue to enforce or
constraine him, there may be sup-
plication made that he would cor-
rect, and mend his fault: *which if*
he shall not doe; it is abundantly
sufficient punishment for him that

* *Disquirere.*

P Eccles. 8.

2. Acts 5.

he is to expect God a reuenger: for no man may presume *iudic-
ally to examine his doings, much
lesse to oppose them by force and
violence. And this is no other
kingly Sovraigntie than God
himselfe hath giuen vnto his Ma-
iestie, I counsell thee (saith God
by the mouth of P Salomon) to
keepe the Kings commandement,
and that in regard of the oath of
God, be not hasty to goe out of his
sight, stand not in an euill thing,
for hee doth whatsoeuer pleaseth
him. Where the word of a King is,
there is power, and who may say
vnto him what doest thou? An cui-
dient testimonie that as Kings are
subject vnto God, whom, [¶]Wee
are to obey rather than men, so
they are subject onely vnto God,
and haue no mortall man their
Superiorre who may require of
them an account of their doings,
and punish them by any iudicall
sentence.

And this divine veritic was not
only

onely taught by *Salemon*, but likewise by his father *Daniel*; who out of a consideration of the eminence of this Regall authoritie, subject onely vnto the severe judgement of God, powreth out before him this penitent confession: ¹ Against thee, against thee ¹ Psal. 51. 6. onely haue I sinned: Against thee onely: for hee was a King (saith

^{* Ambrose}) not bound vnto Law, ^{* Apolog. Dauid. cap. 4. &c lib. 2. Epist. 7. Epist. & Serm. 16. in Psal.} because Kings are free from the bond of crimes, and are not called vnto punishment by any law, being safe by the power of command: ^{118. with whom doe agree Amb. Cassed. Beda. Glossa ord. En-} therefore *Daniel* sinned not against man, vnto whom he was no obnoxious, in regard of punishment; but of admonition onely, ^{hymn in 51. Psal. & Dydimus, Cyri. Nicetas in Areæ catena in} and reprove, vttered in the name, and by the authoritie of God himselfe.

Hereupon the Prophet *Nathan* ^{50. Psalms. Leo 4. 2. q. 7.c. Nosse compen-} having vsed this preface (Thus saith the Lord,) admonished King ^{tenter.} *Daniel* that hee should expiate his ^{2 Sam. 12.} sinne by repentance, but hee gaue

G O D and the K I N G.

no sentence against him whereby according to the law he might be adiudged vnto death. *For if Nathan had giuen any such sentence against David, he should haue had power to deprive him of his life, and so of that which he enjoyed by his life, his Regall authoritie, which God onely can take away from Princes, because he alone bestoweth it vpon them.*

For from whence haue they received their Soueraigntie to be here vpon earth as Gods ouer men? God himselfe answereth, I (and not any Creature whatsoeuer) haue said ye are Gods; and as by my word the world was made, so are ye appointed by the same word to rule the world. Who hath giuen vnto them their kingdomes: the most high, hee ruleth in the kingdome of men, and giueth it to whomsoeuer hee will. What power hath seated them in their thrones: The power of the Almighty, Reges (as the vulgar

¶ Psal. 82.

¶ Daniel 4.

¶ Job 36.

vulgar translation readeth it) col-
locat in folio, he placeth Kings in
the thzone. And by whom do they
swate their scepters, and gouerne
their kingdomes : By Gods spe-
ciall authozitie : ^x By mee (saith ^x Pro. 8.
God himselfe) doe Kings raigne,
and decree iustice, **by his immedi-**
ate power who is ^y Lord and King , Psal. 47.
of all the earth. And to descend
vnto particulars, doth not God **by**
the mouth of his Prophet Nathan
tell *Dauid*: ^z I anointed thee King ^z 2 Sam. 12:
ouer *Israel* ? **Doth not Salomon**
acknowledege, that ^a the Lord hath ^a 1 King. 1.
established him , and set him on
the throne of his Father *Dauid*?
Was it not the saying of the Pro-
phet *Abija* in the person of God
vnto *Ieroboam*, ^b I will give the ^b 1 King. 11.
kingdome vnto thee? **Neither the**
kingdome only, and the power of
Princes, but all things else pro-
per vnto them, are after a peculiar
manner Gods . **Their ^c crowne,** ^c Psalm. 21.
their ^d anointing, their ^e scepter, ^d Psalm. 89.
and throne are Gods, and their ^e 2 Chron. 9.
percons

G O D and the K I N G.

persons adornd with all these,
are so diuine and sacred, that they
themselves are the ^f Angels of
God, and ^g sonnes of the most
high.

Philalethes. If the persons of
Princes are so sacred, and their au-
thoritie is thus wholly from God,
how is it said in the holy Scriptures
that some of the Kings euen now
mentioned were made by the peo-
ple, and so receiued their Regall
power from them, and by their
election? Is it not said of *Saul*, ^h that
*all the people went to Gilgal and there
made him King before the Lord?* Of
Dauid, ⁱ *the men of Iudah anointed
Dauid King of Iudah, the Elders of
Israel anointed Dauid King ouer
Israel.*

^b 1 Sam. 11.
15.

^j 2 Sam. 5.

^k 1 King. 1.

Theodidactus. ^k *Zadok the Priest
and Nathan the Prophet anointed
Salomon King, and the Lord also
anointed him, otherwise he had
not boene the Lords anointed, but
the anointed of Zadok and Na-
than. The Lord anointed Salomon*

as Master of the substance, and
gave vnto him Regall power;
Zadok and Nathan anointed Salo-
mon, as Master of the ceremonie,
and declared that God had giuen
vnto him this power. For out-
ward vocation doth not conferre
vpon Kings their authozitie,
(when without it¹ Cyrus, and be¹ Esay 45.
soze the vse thercol some of the
m Patriarches ouer their families m I Chro. 16.
were the anointed of the Lord;) but it is a signe onely of Hou-
raignetie, because if we poure
oyle into the same vessell with any
other liquore, it will be alway vp-
permott.

The Elders then of Judah and
Israelⁿ anointing David King, did ^m 2 Sam. 2.
manifest him to be their King;
but did not give vnto him the
right vnto his kingdome, this
was onely from the o Lords ap- ^o 1 Sam 16.
pointing. ^{2 Sam. 5.}

In like manner Saul first p a- p 1 Sam. 10.
noyned by the Lord to be Cap-
taine ouer his inheritance, vpon
the

^aIbid.

^bAct. 1.

^c1 Sam. 10.

* חַנְלָה
Constituere regem, est verbum tertie coniugationis, quod cum efferat duplum actionem, propriè significat facere regnare; & regnare est regiam exercere potestatem; quasi diceret, fecerunt, ut regiam potestatem exerceveret: Iessita Pincola lib. 1. cap. 2 de rebus Salomon.

^dDeut. 17.

the petition of the people ^a set a King ouer them by the Lord, and chosen immediately by God to be a King, as ^b Mathias was to be an Apostle by casting lots; God made him King; he only gaue vnto him kingly power, and not the people; who notwithstanding after all this, are said to ^c make him King by approuing him as made by God, and receiuing him into the possession of his Kingdome to exercise his Regall authozitie, whom the sonnes of Belial had rejected. The people then made Saul King, not by giuing vnto him the right of his Kingdome, but by putting him into the possession of his kingdome to raigne ouer them: For the Iewes by Gods speciall ^d commandement being to make such a one King, whom their Lord God had chosen, vnto whom their Lord God had giuen Regall authozitie; from their Lord God, and not from themselves; from heauen, and not from earth, was the

the Soueraignty of their Princes.

For as in the spirituall Graces
which God mercifully bestoweth
vpon the faithfull, neither the out-
ward minstry of *Paul* in plan-
ting, nor of *Apollo* in watering, is
any thing, but v^t God giueth the ["]*1 Cor. 3.*
encrease: So in the ciuill power
which God vouchsafeth vnto
Princes, the people are not any
thing in regard of giving this au-
thoritie, but God onely is the fr^ex
Donor thereof.

Philalethes. Although the power
of Princes is not from the people;
yet it is often deriued vnto them
from their noble progenitors by
succession, or obtained through
their owne prowesse; and by law-
full conquest: how then is it only
and immediately from God?

Theodidactus. Succession, and
lawfull conquest, are Titles where-
by Princes receiuē their authori-
tie, they are not the originall and
immediate fountaine of this au-
thoritie, Heate, moisture, cold,
d^rinessse,

princesse, and our tempter arising
from them, (whiles we are mirac-
ulously fashioned in our mothers
wombe) are preparations where-
by our bodies are made fit recep-
tacles for our soules; but the
y Creator of our soule is God:
So Princes haue iust claims vnto
their Soueraigne power by the
Titles of succession, and conquest;
but the prime authour of their
power is God. Inde illis est po-
testas (saith ^a Tertullian) vnde
spiritus: thence haue they their
power whence their spirit. And be-
fore him ^a irenæus: Cujus iussu
nascuntur homines, ejus iussu con-
stituuntur Principes: By whose
appointment they are borne men,
and made reasonable Creatures,
(and that is by God onely, who
^b infuseth into them their soule by
^{2. Sentent. di-}
^{stinct. 17.} creating it) by his appointment
are they made Princes. And as
they receive their power onely
from God, so for the good or euill
administration thereof, they are
accounta-

^a Apologet.
cap. 30.

^a Lib. 5. cont.
Her.

^b Lombard. lib.
2. Sentent. di-
stinct. 17.

accountable onely vnto God, as
vnto their Superiour, and not
vnts any mortall Creature. God
onely maketh them Kings, and
God onely can vnmake them,
and deject them from their
thrones.

Philalethes. Were not the *Priests*
amongst the Iewes Superiours vnto
their Kings, to iudge and de-
throne them, if they were delin-
quent?

Theodidactus. No, rather *Priests*
were subiect vnto Kings, and pu-
nished by them for their offences.

c Abimelek the Priest acknowledg'd ^{c 1 Sam. 22,} him selfe King *Saul's* ser-
vant: Let not the King impute
any thing vnto his servant, saith
Abimelek speaking of himselfe.
And againe vnto King *Saul*: thy
servant knew nothing of this. And
lest it might be thought that these
words were vttered by a time-
rous spirit, vnto *Saul* a ^d Tyrant; ^{d 1 King. 11:}
David a religious ^e Prince ^{e 1 King. 2:}
call'd *Zadok* the Priest his ser-
vant.

uant. Neyther was *Salomon* be-
hind *David* his father in the know-
ledge of his Soueraigne autho-
tie ouer Priests, when he deposed
Abiathar the high Priest, and pla-
ced *Zadok* in his roome.

1 King. 2.

Philalethes. Indeede the f text
saith : *Salomon* cast out *Abiathar*
from being a Priest vnto the Lord:
but some attribute this fact of de-
position vnto *Salomon* as he was a
Prophet : because it immediately
followeth in the same text, that he
mightfullill the words of the Lord
against the house of *Ely*.

1 King.

Theodidaetus. The fulfilling of
this prophesie was not the mo-
tive that excited *Salomon* to depose
Abiathar, but *Abiathars* & conspi-
c. 2. 2. racie and treason with *Adoniah*:
for the words that hee might ful-
fill, &c. do not shew the cause why
Salomon did cast out *Abiathar*, but
the consequent of this fact ; which
was foretold by a Prophet, but
not accomplished by *Salomon* as a
Prophet. Men foretell things to
come

come as Prophets', they doe not put the things foreshadowed in execusion as Prophets : For then the houldiers were Prophets ca. ^b John 19. stinging lots vpon Christ's garment, that the Scripture might be fulfilled ; ⁱ Herod was a Prophet fulⁱ Math. 2. filling the Prophecie of Jeremie, by murthering the Innocents. And many other instances might be giuen in this kinde, which I passe ouer, because the maine poynt which occastioneth the producing of them, the subiection of Priests among the Iewes vnto their Kings, is ingenuously acknowledg'd by some of the Jesuits. In the old Testament (saith ^k one of ^k Salmer. trac. the first and chiefe of that seditious order) vnder the Law of nature, or of Moses, Priests were subiect vnto Kings.

Philalethes. I haue heard of other Romanists that haue exalted the Iewish high Priests aboue the thrones of Kings, and that do alledge vnto this purpose some

E. parti-

particular examples : As of the
 1. 2 Chro. 26. high Priest ¹ Azaria, who with
^{m Allen. defin.} fourescore other Priests, ^m valiantly
^{Eng. Cath.} assailed King Oziah stroaken with
^{cap. 5.} the leprosie, for burning incense
 vnto the Lord; ⁿ did thrust him by
^{n Allen. ibid.} force out of the Temple ; accord-
^{o Leuit. 13.} ing to the Leuiticall Law against
 Lepers, constrained him to go out
 of the Cittie, and depriued him ^{* of}
^{* Authoritate} his Kingly authoritie. Of P Ichoida,
^{regnandi. Bella.} who being chife Priest, caused
^{lib. 5 de Pont.} Queen Athalia to be slaine, be-
^{Rom. cap. 8.} cause shee ^{*} maintained the Idola-
^{P 2 King. 11.} trous worship of Baal, and made
^{* Feneret cul-} Ieas king in her stead.
^{tum Baal. Bel-}
^{larm. lib. 5 de}
^{Tont. cap. 8.}
 Theodidactus. These facts of
 Azaria and Ichoida, if they were
 sincerely related out of the Booke
 of God, they would make little
 for the superioritie of Priests
 ouer Kings : For first the Scrip-
 ture saith not that Azaria violent-
 ly assailed Oziah, or did by force
 thrust him out of the Temple : he
 was ^a compelled (without any
 force from Azariah) by the im-
 mediate

9. 2 Chro. 26.
 20.

mediate hand of God, striking him with leprosie, to goe out thence.

And when it is said [¶] Azaria the [¶] Ibid.

chiefe Priest, with others, caused

Oziah haftily to depart from the

Temple, this (as ^{*} Josephus doth [¶] Antiquitat.

testifie) was onely by words and [¶] Indiac. lib. 9.

admonition. And ^{*} Chrysostom [¶] cap. 11. whom

giveth the reason, For the office of follow vpon [¶] Caletan doth

a Priest is onely to reprove, and the [¶] Chro. 26.

freely to admonish, not to moue [¶] visâ leprâ Sa-

armes, nor to vse bucklers, nor to [¶] cerdoses Regens

shake a launce, neither to bend a [¶] leprosum ad

bow, nor to shoothe forth darts, [¶] seſſinè egredien-

but onely to argue and freely to [¶] dum monent.

^{*} De verb. Isaia [¶] vid. dom. Ho. 4.

admonish.

Neither did Azaria deprive

Oziah of his Kingly authortie,

which he held vnto his death: for [¶] 2 King. 15.

hee was [¶] sixteene yeeres old when [¶] he was made King, raigned two

and fifty yeeres, and ^{*} dyed being [¶] Joseph. lib. 9.

threescore and eight yeeres old. [¶] Antiq. cap. 11.

And although by reason of his le-

prosie dwelling a part according [¶] 2 King. 15.

vnto the prescript of the ^v Law, [¶] Leuit. 13.

his Sonne Iotham was his Vice-

gerent

* 2 Chro. 26. gerent to * rule the Kings house
ver. 21. and the people of the Land : yet
y Ibid. vers. 23. vntill Ozia ^y was buryed with his
fathers, Iotham raigned not in his
stead, he had not the right of the
kingdoms.

Philalethes. You haue giuen a
sufficient answere vnto this exam-
ple of Azaria; but the other of
Iehoida seemeth to haue more dif-
ficultie.

Theodidactus. In this instance
likewise I shall, I trust, easily
givē you satisfaction, if you will
but call vnto minde, first; how
Ahazia ^x Sonne of Ioram and
^a King of Iudah, dying, his mo-
ther ^b Athalia flew all the Kings
seede saue Ioas the Sonne of Aha-
zia, whom ^c Iehosheba his Aunt,
and wife vnto Iehoida the high
Priest, had stollen from among
the Kings Sonnes that should be
slaine, and hid him in the house of
the Lord sixe yeares.

Secondly, that Iehoida not as
high Priest, but as Ioas Uncle by
marriage

^x 2 Kings 8.

^a 2 Kings 9.

^b 2 Kings 11.

^c 2 Kings 11. 2

marriage, and a Protector ouer him by reason of this alliance; and not alone, but ^dwith the Captaines of hundreds, with the Leuites out of all Cities, and with the chiefefathers of Israel, brought forth *Ioas* King *Ahasias* Sonne, did put vpon him the crowne, and declared him to be King, who was rightfully so, both by shs title of succession, and ^e Gods owne spe-^ciall appointment.

^f Thirdly, after they had thus ^fseated *Ioas* in his Regall throne; by his authoritie, *Iehoia* com-
maunded *Athalia* as a bloodie
Usurper of the Kingdome, to be
slaine; so that indeed *Ioas* the true
heire of the Scepter of *Iudah*, and
not *Iehoia* the Priest, punished
Athalia usurping the crowne.

Philaethes. I doe now plainly
perceiue that such as endeauour to
aduance the Miter aboue the
Crown, the Priesthood aboue Re-
gall power, haue no ground hereof
in the old Testament: yet perad-

uenture out of the new Testament they may alledge somewhat for this preposterous subordination.

Theodidactus. If Kings before the coming of Christ had supreme authoritie ouer Priests and all sorts of men within the circuit of their jurisdictions : Christ since hath not diminished, or embeked this Soueraignetie. Audite Iudei, & Gentes (saith

Tracta. t. 115. n. 10. Johannem. Saint* Augustines speaking in the person of his Sauour) audi circumcisio, audi præputium, audite regna terrena, &c. Hearken yee Iewes, hearken ye Gentiles, hearken Circumcision, hearken vncircumcision, heare all earthly Kingdome; I do not hinder your ruling and raigning in this world, my Kingdome is not of this world, it is heauenly and spirituall. And therefore *s. Christ* hath not made lawes to ouerthrow policies and States, but for the better ordering and establishing of them.

s. Hom. 23. n. 13. ad Rom.

Is not this one of his inuisible decretēs promulgated by his elect servant and Apostle ^h Saint ^h Rom. 13. Paul : Let every soule be subiect vnto the higher powers.

Philalethes. What higher powers ?

Theodidactus. Such as beare the ~~S~~word, to whom tribute is due. And hence * Augustine, Chri- * *Iesuita Perer. softome,* and almost all the Aun- disputat. 10 nn. cients, haue vnderstood *Paul* to ^{13. ad Rom.} * *Atque omnes speake, tantum, onely of secular ferē reseris.* powers.*

Philalethes. Who are subiect vnto these higher secular powers ?

Theodidactus. Euery Soule, ^{al-} * *Chrysost. in though an Apostle, an Euangelist, 13. ad Roman; a Prophet, whosoeuer he be. This with whom the Apostle Saint *Paul* himselfe Theodor. Theophil. Oecumenis did testifie in his owne person doe accord. Who stood at Cæsars judgement, i. *Acts 25.* where (saith he) ἐδει κρίνεσθαι, I ought to be iudged, vnto whose sentence out of dutie I am to submit my selfe.*

And no maruell if Saint *Paul*

God and the KING.

^k John 19.

acknowledged himselfe subject vnto Cæsar, when his Master Christ paid vnto him tribute, and confessed one of Cæsars subordinate Magistrates, ^k Pilate to have power ouer him, and that giuen from aboue.

ⁱ Heb.^m 1 Pet. 5. 2.ⁿ 1 Pet. 2. 15.

Dar eternall ⁱ High Priest, as man, thus humbling himselfe vnder the command of ciuill powers; his chiefe Disciple Saint Peter also wryteth vnto his fellow Presbyters, whom he exhorteth ^m to feed the flocke of God, that they would submit themselves vnto the ⁿ King, as vnto the Superiour.

^e Heb. 13.

Philalethes. These two exhortations of S. Peter, that his Fellow-Presbyters would feede the flocke of God, and also submit themselves vnto Kings, seeme to be repugnant one to the other; For Kings that haue giuen their names to Christ are sheepe of Gods fold, and so to obey their spirituall Pastors, having ouer-sight of them. And if kings are to obey their spirituall Pastors, how

how are spirituall Pastors subiect
vnto Kings?

Theodidactus. P All the tribes ^P 2 Sam. 5. of Israel (and therefore the tribe of Leuie and the Priests) witnesseth that the Lord had said to David, thou shalt feede my people Israel. And King David himselfe calleth them his sheep : Kings ^q 2 Sam. 24.. then are also Pastors, and all with ^{David cum An-} in their dominions, euen Priests ^{gelum vidisset} percutientem in themselves, are sheep of their fold. plebem, ait, ergo

Philalethes. This instance doth peccavi, & ego not satisfie the doubt I moued, pastor malignus but rather doth strengthen it : for quid fecit? Am- how can Kings and Priests be mu- bros. Epist. 28. tually Pastors one to another?

Theodidactus. After a diuers manner. A Pastor, or Shepheard (saith ^r Chrysostome) may with ^{r Lib. 2. de} great authoritie inforce his sheepe Sacerd. to suffer the curing of their wounds, when they are not willing hereunto, and may compell them to keep in fertile and safe pastures, if they goe astray and feed in barren places. Such kinde of Pastors

by

by a borrowed speech are Kings, who may command their Subjects by the terrorre, and compulsion of corporall punishments. But Bishops or Priests, (as the same Chrysostome speaketh) are to moue men by perswasion, spirituall to be cured, and not by offering violence, as Lords ouer Gods heritage.

^c Ibid.

^c 1 Pet. 5.3.

^c 1 Pet. 5.5.

As therefore all the faithfull are to submit themselves one to another, in Christian repreves, and admonitions; So Princes are to be obedient vnto spirituall Pastors, beseeching them as Envysadours from Christ, and deliuering vnto them his heavenly message. And if Princes by this message learning what is acceptable vnto God, shall by their authortie enjoyne it publiscly to be embraced, they may inforce the saue spirituall Pastors to obey his command by temporall chastisements.

A Prince sayling vnto some forraine

forraine port in his owne shippe,
and guided by his owne subiects,
in this maritime passage hee sub-
mitteth himselfe vnto the conduct
and direction of the Pilot; whom
notwithstanding, if hee wilfully
erreth in the performance of his
dutie, hee may severely punish
with losse of libertie, goods, or
life: So Princes in the Church,
which the Auncients have resem-
bled vnto a shippe, walking to-
wards the port of Heauen, they
are to hearken vnto the meanest
of Gods Seruants, sincerely de-
claring vnto them the sacred will
of God; yet if they shall publish
rather their owne errours than
Gods truth, or otherwise offend,
Princes may correct and punish
them, & they are patiently to obey.

Princes then owe obedience
vnto Gods direction vttered by
his Embassadours for the saluation
of their Soules, by reason of
which precious benefit ^x ordinari-
ly attending their Ministry, no-
thing

* *De dignitat.* thing (saith * Ambrose) is more excellent, nothing more sublime than a Bishop. And againe, Gods Ministers owe obedience vnto Princes, and are subiect vnto their coercive punishments; who are free from all punishments that man may inflict. In which Sacerd. cap. 3. respect * Tertullian in the name of all the Christians in his dayes saith: We honour the Emperour in such sort as is lawfull for vs, and expedient for them, as a man next vnto God, and obtayning from God whatsoeuer he hath, and only inferiour vnto God.

Philalethes. Did any other Fathers of the primitiue Church acknowledge this eminent Soueraignty in the Emperours of those times?

Theodidactus. As many as had occasion to write hereof. * *Optatus* saith: There is not any man aboue ^{* Lib. 3.} the Emperour. * *Chrisostome* saith of the Emperour *Theodosius*: Hee had no man equall vnto him vpon earth,

* *Hom. 2. ad pop. Antioch.*

earth, he was the toppe and head
of all men vpon earth. ^y Cyril ^{wis y} Prefat. lib.
teth vnto Theodosius the younger: ^{aduers. Julian.}
Vestra serenitati, vnto your excel-
Ieticie there is no state equall, much
lesse Superior. ^z Agapetus also ^{In pare. nu.}
firmeth of the Emperour Justinian, ^{nu. 1, & nu. 21.}
he hath a higher dignitie then any
man; he hath not vpon earth any
higher than himselfe.

Philalethes. If the auncient Fa-
thers of such different times (for
betweene Optatus and Agapetus
there were neere two hundred
yeares) almost in the same phrase
of speech so extolled the dignitie
of the Emperour; when did the
Bishoppe of Rome challenge his
pretended Eminencie aboue the
Emperour?

Theodidactus. Not ffeue hundred
yeares after Christ: For then
Pelagius the first Roman Bishop
of that name thus writeth vnto
Childebert King of France: ^a with a Epist. 16. ad
how great study and labour are we ^{Childeb. tom. 2.}
to striue, that for remouing the ^{Concil.}
scandall

scandal of suspition, we may minister the obsequiousnesse of our confession vnto KINGs, vnto whom the holy Scripture commandeth vs to be subiect. **N**eys
ther sixe hundred yeares after

**b Lib. 2. Epist.
Epist. 61.**

**c Egys iussioni
subiectus.**

d Quod debui.

Christ: for about that time **b** *Gregorie* the great, likewise Bishop of *Rome*, religiously confessed, that power was giuen from abouevnto the Emperour aboue all men. And then reckoning himselfe in this number of all men, **c** addeth; I being subiect vnto your command, not out of fained humilitie, but out of conscience and dutie, on both parts haue payed what **d** I ought, because I haue yeelded obedience vnto the Emperour, and not holden my peace inwhat I thought for God. **N**ay, nine hundred yeares from Christ, the Bishops of Rome were in such subjection vnto the Emperours, that suen in that age the Emperours punished them with the depriva-
tion of their Bishopricks, if they were

were criminious ; as *Otho the Emperour deposed John the 22. for his impure and vicious life.*

Philalethes. At what time then did the Bishop of Rome first so far exalt himselfe aboue the Emperours as to presume to deprive them of their imperiall crownes , and depose them from their thrones ?

Theodidactus. More than a thousand yeres from the Ascension of our blessed Saviour. Gregorie the seventh, otherwise called Hildebrand, chosen Bishop of Rome about the yere of our Lord 1073 ^{c Bellar. in Chron.} was the first that did attempt this prophane and scandalous outrage against the Emperour Henry the fourth.

I read and read againe (saith ^{t Ligo & reles} *Otho Frisingensis*, an Historian ^{go.} Lib. 6. cap 35. hving neare the times of Hildebrand) the gestes of the Romane Kings and Emperours, and ^{8 2 Quisquam inuenio quem.} no quam ante where I finde any of them before ^{bunc.} this

this man (*Henry the fourth*) excommunicated by the Bishop of *Rome* or depriued of his kingdome. And the ill successe of the chiese Actors, in this furious attempt of deposing this *Emperour*, might well haue discouraged the Bishops of *Rome* in succeeding ages to meddle againe with such ungodly enterprizes. *Rodolph Duke of Suevia* whom (at the instigation of *Gregory the seauenth*) some of the Princes of Germanie had set vp to take the Empire from *Henry the fourth* by force of armes, in fighting against this *Emperour* he lost his right hand: and when by reason of that and other wounds, he was ready to breathe out his distressed soule, looking on the stumpe of his arme, and fetching a deepe sigh, he said vnto the Bishops that were about him, behold this is the hand wherewith I did sweare allegiance to my Soueraigne Lord *Henry*. And *Pope Hildebrand* himselfe
(whistles)

In Vesperegenus.
Anno 1080.

(whiles he was in contentio with
the same Emperour, to depose
him) by the consent of his owne
people the Romanes ⁱ was depri- ^{i Sigeb. anno.}
ued of his Popedome; and after-^{1084.}
ward lying at the poynt of death, ^{k Sigeb. anno}
hee ^t called vnto him one of the ^{1085.}
twelue Cardinals whome he loued
aboue the rest, and confessed vnto
God, Saint Peter, and the whole Found this
Church, that he had greatly sinned written of
in the Pastorall charge which him.
was committed vnto him, and
that at the instinct of the Deuill
hee had stirred hatred and heart-
burning amongst men. For
Hildebrands depositing of Hen-
ry the fourth, was like the Vi-
olence of a Tempest, which stirred
vp so many calamities, so many
schismes, so many perills of bodies
and soules, that it alone (saith
Otho * Frisengensis) through the
fcircenesse and continuance there-
of, may sufficently prooue the
greatnes of mans miserie,

Phisalethes. Two most remark-

F able

* Chro. lib. 6
Cap. 36.

able examples : they doe clearely illustrate that speech of the wise man, *Take not part with the seditious, for who knoweth the ruine of them both?* But all this while you haue declared onely the truth of the first principle of *Kingly Souerainty* in his excellent Maiesty ; That receiuing authority immediatly from GOD, hee hath no Superior to punish him, or chastise him, but God alone. I would therfore now entreat you to take the same paines in establishing the second principle of his suprem power; *The bond of his subiects in obedience unto his Maiestey is inviolable, & cannot be dissolved.*

Thou didst it. The principall meanes, whereby the seditious sonnes of Belial doe pretend that this sacred bond may be dissolved, are either supposed crimes in the persons of Princes, as Tyranny in gouerning, Infidelity, Heresie, Apostasie, or Episcopall acts of the Bishop of Rome, as his dispensations, & excommunications.

Philalethes.

Philalethes. How doe you proue
that Tyranny in gouernment doth
not vnloose this bond?

Theodidactus. Was not Saul a
Tyrant in hunting after the ^c I. Sam. 24.
soule, and ^f seeking the life of ^{I².}
David, who was most ^g faith- ^f I. Sam. 22.
full vnto him amongst all his ser- ^{23.} ^g I. Sam. 22.
uants, whom hee himselfe confes- ^{13.}
sed to haue ^h rendered vnto him ^h I. Sam. 24.
good for euill? ^{18.}

Was he not a bloody oppressor
in commanding Doeg, without
any iust cause of offence, violent-
ly to runne ^a vpon the Priests, and ^a I. Sam. 23.
to slay fourscore and fiue personis ^{18. 19.}
that did ware a Linnen Ephod;
to smite Nob the city of the Priests
both Man, and Woman, both
Childe and Suckling, bothe Oxen,
Asse, and Sheepe, with the edge of
the sword?

The bloud of so many Inno-
cents did cry vnto GOD for
vengeance, and by his speciall
commandement (^b who so shed- ^b Gen. 9. 6.
dech Mans bloud, by Man his

Fy bloud

bloud shall be shed,) deserued
death : yet Dauid not an ordinary
or privat man, but by G D D S
owne appointment designed vnto
the Kingdome, a chiefe Captaine
and leader in the Kings battailes,
the Kings sonne in law, when hee
had Saul deliuered into his hands,
and was encouraged by his ser-

^c I. Sam. 24.6
vants to destroy him ; said vnto

them : ^c The Lord keepe me from
doing that thing vnto my Master
the Lords annoynted , to lay
my hand vpon him , for he is
the Lords annoynted : and after
vnto Saul himselfe : ^d wickednes
proceedeth from the wicked, but
mine hand be not vpon thee : And
againe vnto Abishai , when the
Lord an other time had closed

^e I. Sam. 26.9
Saul into his hand ; ^c destroy him
not, for who can lay hands vpon
the Lords annoynted , and be
guiltlesse ? Which Pious and Reli-
gious acts of David towards Saul,
amongst the Israelites , Optatus
hath elegantly described, the more
effectually

^d Verse 14.

effectually to command them vnto Christians. Dauid (saith Optatus) had the occasion of victory in his hands, he might haue cut the throate of his vnnarie, and secure aduersary, without any labour : he might without shedding of bloud, without any conflict, haue changed a publike warre into a priuat slaughter. And his men, the victorie, occasion, and opportunity encouraged him : hee began to draw his sword, his armed hand was mouing towards the throat of his enemie; but the perfect remembrance of Gods commandements stayed him : hee notwithstanding his men, and the occasions inciting him , in effect thus speaketh vnto them. O victoriy thou dost in vaine prouoke, and inuite mee with thy triumphes. I would willingly conquer mine enemy : but I must rather keepe Gods Commaundements. I will not (saith hee) lay my hands vpon the Lords annoynted. And so

hee repressed his hand together with his sword : and whiles he feared the oyle, saued his enemy.

Philalethes. Our blessed Sauours owne precept and commandement is cleare enough for the preseruing of the liues, or of any thing else belonging to our enemies : *Loue (saith he) your enemies, blesse them that curse you, doe good to them that hate you, & pray for them that hurt you, & persecute you.*

* Mat. 5.

Theodidactus. You say well that these words are CHRISTs precept or commandement ; our Sauours preface vnto them [Εγώ λέγω υμῖν I say vnto you it is my decree] doth sufficiently proue it : and the words immediatly following them (that you may be the children of your Father which is in Heauen) are a most forcible motiue to stir vs vp readily, and with alacrity to yeeld obedience vnto this commandement. Although then Kings and Princes thzrough their tyranny, persecuti-

persecution, and oppression, should
be our enemies, as Saul was unto
David (thine ^b enemie saith Abi- • I.Sam.24.
shai of Saul unto David :) yet we
are to loue ^c them from our ^c Saluatoris
hearts, to bleſſe and pray for ^{praecepi inimico}
them with our tongues, and to ^{cis exhibenda:}
doe good unto them by our acti- ^{quorum primū}
ons. For these duties by our ^{deligere ad Cor}
Saviouris commandement are to ^{pertinet, secū-}
be performed of vs unto priuat ^{dum nempe}
men that are our enemies; much ^{benefacere ad}
more unto publique persons, the ^{opus, tertius be-}
Princes and Potentates of the ^{nedicere, I.}
Earth. That elect vessel Saint ^{bene precari}
Paul ^d exhorting vs to bleſſe ^{& orare, ad}
all men by our praiers, supplicati- ^{linguam. Iam-}
ons, and intercessions; presently ^{senius. Cap.40}
mentioneth Kings and all that are ^{Conco.}
in authority, as persons for whom ^d I. Tim. 2.
after a more speciall manner wee
are to poure out our supplicati-
ons unto God. Likewise Tertul-
lian, ^e teaching that according ^{e In Apologen-}
unto the Christian doctrine, to ^{ticō cap. 36.}
wiche euill, to doe euill, to thinke
euill, is indifferently forbidden vs
towards

God and the KING.

towards all men: thence inferreth, if we are not to offer the least of these iniuries to any man, much less to him that is so highly aduanced by our God, speaking of the Emperour.

Philalèthes. VVho was this Emperour of whom Tertullian speakest?

Theodidactus. It was Seuerus:
In Catale. for vnder him (saith Hierome) Tertullian florished.

Philalèthes. VWas this Emperour a Tyrant in his government?

Theodidactus. Pea, an vnbeseeuing Tyrant, an infidell, that did grieuously persecute the Christians, whome hee did afflict with the fist famous persecution.

Neronem per- *Philalèthes.* Then I perceiue by
secusione Christi- Tertullians iudgement, that not
stanos exeru- onely Tyranny, but likewise tyran-
ciam; ORUS. es BARO: as ny ioyned with infidelity, doth
CHR. 20§. not vnloose the bond of duty and
Sedissima per- obedience from Subiects vnto
ecutione. their Soueraigne.

Theodidactus. You may learne this

this truth from a more ancient
and authentique autho^r than Ter-
tullian, even from the blessed Ap-
postle Saint Peter. This holy ^{Bartolomeo}
servant of G D D writ his first ^{45.}
Epistle in the ^b time of Claudi-
us the Emperour, and did direct ^{b The Remiss^s}
it unto his Countrymen the ^{in their table}
Jewes, ^c here and there through- ^{e I Pet. I.}
out Pontus, Galatia, Cappadocia,
Asia, Bythinia, which were regi-
ons then subiect unto the Roman
Emperour. For many yeares
before Cladius raigne, Pompey
^d the great made these regions ^{d Sigon. Com-}
Romane Provinces. ^{m ent. in lib. 2.}
^{Sulpicij.}

And because some Seducers
(as ^e Iosephus witnesseth) had ^{e Iudaeorum}
perswaded the Jewes vnder a ^{f Antiquit. lib.}
pretext of maintayning their li- ^{18 Cap. I. &}
berty, that tribute was not to be ^{lib. 2. de bello}
payd to Cesar, neither any mor-
tall man was to be accounted as a ^{f Iudaeic cap. 12}
Prince, or Lord ouer them, but
G D D onely: Saint Peter ex-
horteth them so to be free, ^{f as not f I. Pet. 2. 16}
having their liberty for a cloake & ^{of} 13.

of maliciousnesse, but as the seruants of God, and to feare God, but yet to honour the King also; And although Magistrates be men, and so their ordinate, in regard of the persons in whom it doth reside, but humane: yet to submit themselues vnto them, for the Lords sake, from whom they received their authority.

Philaléthes. This King whom Saint Peter would haue his brethren the Jewes to honour, and that as Supreme, cannot be any other then the Emperour (*Flavius*, vnder whom(as you haue shewed) Saint Peter writ his Epistle, and whose subiects were the inhabitants of Pontus, Galatia, Capadoccia, Asia, Bythinia, vnto whom St. Peter inscribed his Epistle. And S. Peter might well terme this Emperour a King, because the Romane Emperours (saith Appian) were in all their deedes and actions Kings.

Theodidactus. Your collection and inference is very firme, and full

full of truth: And therefore Saint Peter exhorteth his brethren the Jewes (himselfe residing ^a then at Rome) to submit themselues, ^{a Baro. Anno.} 45. and to be subiect vnto a prophane ^b Rhemisites in Infidell, a cruell Tyrant. ^{Peter.} For ^{b Sueton. Cap. 12.} Claudio vpon the sight of the least ^a prodigie, worshipped the heathen Gods after the custome of the ancient Romanes: hee was naturally ^c so mercilesse, and giuen ^{c cap. 34. Suet.} to bloud-shed, that he would haue tortures in examinations, punishments for *Paricides*, executed in his owne presence: hee had most cruell searchers of all that came but to salute him, sparing not any Sexe or Age; delighted to see the faces of Fencers (whose thzoats he had caused to be cut for stumbling by chance in their sword-fights) as they lay gasping and yeelding vp their breath: ^a he was excessively ^{a Suet. Cap. 33} giuen to the wanton loue of Women, and was ^b so inthralled vnto his wiues and freemen, that, as it was coimmodious vnto them or stood

stood with their affection, hee granted honorable Dignities, conferred the conduets of Armies, and decreed impunitics or punishments.

Unto such an unbelieuing and bloody oppresour, Saint Peter earnestly exhorteth the beleevung Jewes to yeld obedience.

Philadelphes. After what manner? In outward shew and appearance, onely of constraint, and because (Willed they, nilled they) they were to obey?

Theodidaetus. No: for Saint Paul writing his Epistle unto the Romans^{*} living vnder the same Imperdur, commandeth ^c every soule to be subiect vnto the higher powers, and not because of wrath, not out of feare of outward force, or violence, but for Conscience sake; and for that these higher powers are the Ordinance of GOD, the Ministers of GOD. And this is, as the same Apostle elsewhere^d admonisheth, to yeld obedience

* Remists in
their table of
Paul.

^e Rom. 13.

^f Col. 3.

obedience unto them from the Ephe.6,
hear, as seruing the Lord, and not
men.

Which heauenly doctrine of
the Apostles, was afterward often
iterated by the Fathers of the
Primitive Church in their wri-
tings, least by the frayd of Sathan
it might slip out of the mindes
of the faithfull. Iustine Martyr
in the name of the Christians in
his dayes saith vnto Antoninus
an unbelicvng Emperour, and a
persecutor: ^e VVee onely adore ^e Persecutio ^a
G o d, and in all other things (not ^{sub: Antonino.}
of constraint) but cheerfully per- ^{Bellar. in Chro}
forme seruice vnto you. And Au- ^e Apol. 2. ad
gustine: The powers that are, are ^{Anthonie Impa.}
of God; hence we honour a Gen-
tile placed in power, although he
him-selfe, who holding Gods o-
der giueth thankes vnto the Di-
uell, be ynworthy: for the power
requireth it, and deserueth honor,
as ordained of G D D.

Philalethes. Howsoever Infide-
lity doth not dissolve the bond of

a subiect in duty and allegiance vnto his Soueraigne, yet may not Hæresie and Apostasie?

Theodidactus. Constantius, Valens, Valentinianus the younger, were Arrian Heretiques: yet we read not that they were rejected by Orthodoxe Christians as un lawfull and usurping Emperours. And (which is worse) was not Julian an Apostata, an Idolater? yet Christian soldiers serued this vnbeleueling Lord, and when he said goe forth to fight, inuade such a nation, they obeyed.

Aug. 124 Ps.

Philalethes. Some say this was for want of strength, and forces, to resist.

Theodidactus. They could not want strength, when the greatest part of Julians army were Christians, as it appeared instantly vpon his death by their ioynt exclamation vnto Iouinian his successor. For this army choosing Iouinian Emperor, and hee refusing to haue any Imperiall command ouer

uer them, because he was a Christian, and they Pagans : ^b all ^{b Ruffus. 16.2} of them with one voyce made answere, And we are Christians. It was not then for want of power they obeyed, but rather, as ^c Au- ^{c in Psal. 124} gustine wri^teth of them, they were subiect vnto Iulian their temporall Lord, for his sake that was their eternall Lord and Maister, and out of obedience vnto his commandments.

If subiects are obliged in duty and out of conscience therefully to obey Tyrannous, vnbeleeuing, hereticall, Apostatical Princes, as Powers ordained of God; with what alacrity then shoulde we be in all things obsequious vnto our gracious, and religious Soueraigne? Gracious as being like unto G D D, whose Vicegerent he is in this, that his clemency and mercy is ouer all his workes: Religious, in that he is a zealous propugner of the auncient and Catholique faith, not onely by his

Kingly

Kingly power and authozitie, but likewise by the learned pen of a ready writer.

Notwithstanding some are so blinded with the Romane superstition, that they are ready vpon some pretended acts of the Bishop of Rome, as vpon his dispensations, or excommunications, to renounce their abedience vnto so mercifull, and pious a Prince.

Philalethes. May not then the Bishop of Rome either by dispensing with the *Law*, which bindeth subiects vnto abedience; or with the *Oath*, whereby they sincerely sweare to performe this abedience vnto his excellent Maiesty; vnloose the bond of their allegiance?

Theodidactus. The Bishop of Rome cannot dispense with the law of Nature; which ^a from the first beginning of the reasonable Creature is unchangeable, nor with the moral law of GOD, ^b whose precepts are indispensabile. But the duty of subiects in abedience

^a Aquin. I.2
q.94. art.5.

^b I.2.q.100
art.8.

obedience vnto their Soueraigne,
is grounded vpon the law of Na-
ture; beginning with our first be-
gunning. For as wee bee borne
Sonnes, so we are borne Subiects;
his Sonnes, from whose loynes;
his Subiects in whose Dominions
we are borne. The same duties
of subiects are also enioyned by
the morall law, and particularly
(as you shewed in the very en-
trance vnto this our Conference)
in the fift commandement, Ho-
nour thy Father and thy Mother:
where, as wee are required to
honour the Fathers of private
families, so much more the Fa-
ther of our country and the whole
Kingdome. And as the Bishop of
Rome cannot dispense with these
lawes imposing vpon vs obedie-
nce vnto his Maiestie, so neither
with the oath we take to perse-
vere in this obedience. When
David said, I haue ^c sworne that ^c Psl. 110.
I will keepe thy righteous iudge-
ments, if the Bishop of Rome had

G

beene

beene then in his fulnesse of power, could he haue dispensed with this oath ? and so if any now by the example of Dauid, sweare to keepe Gods righteous iudgements of not committing adultery, or of honouring their Parents, and Magistrates ; hee cannot free them from this oath : but if wee violate both these commandements, we are as well Rebels, as Adulterers.

Philalethes. Are not the excommunications of the Bishop of Rome of more force to loose the bond of allegiance, than his dispensations ?

Theodidactus. These likewise haue no power to worke this effect. Excommunication vpon a contempt vnto the Church doth not make a man worse then an ^aEthnike : but you haue heard that both S. Peter and S. Paul earnestly exhort vs to be subiect vnto heathen and Ethnicke Princes ; and therefore wee may also yeld obedience

obediencē vnto excommunicated
 Princes: besides, excommunicati-
 on (according to the doctrine of the
 Romanists themselves) doth not
 frē a servant from obedience vnto
 his Master, or a sonne vnto his
 Father. And Kinges are as Ma-
 sters, and Subiects as Seruants;
 for so David calleth Saul^t his Ma-
 ster, and stileth himselfe his^s Ser-
 vant: Kinges are as^h Fathers, and
 subiects as Sonnes; for so King thar in Israel,
 Ezechias was a Father ouer the Iudg. 5.7.
 Fathers of his people, euen the
 Priests; and therefore much more
 ouer the rest of his subiects. As
 then excommunication doth not
 distolute the bond of duty betwēne
 Fathers and Sonnes, of seruice
 betwēne Masters and Seruants; no
 more doth it the bond of fidelity
 betwēne Princes and their Sub-
 jects. And so at length I haue pro-
 ued vnto you that neither suppo-
 sed crimes in Princes, as Tyran-
 ny, infidelity, Hæresie, Apostacie;
 nor the Episcopall Acts of dispen-

G ij sation.

^{e Aquin in sup.}

^{que 23.}
^{Toles Inst.}

^{Sacerd. l. I. c. 9}

^{f 1 Sam. 24.1 k}

^{g 1 Sam.}

^{h 2. Chro. 29.}

^{Debora a mo-}

sation, and excommunication; and so in effect, that nothing can free subiects from their fidelity and allegiance vnto their Prince.

Philalethes. Nothing ! The seal of confession doth at least in part free some subiects from speciall duties of obedience vnto their Soueraigne ; as Priests from reuealing treasons and Conspiracies which they know , as *Ghostly Fathers*, from the penitent. For if conspiracies or treasons bee knowne vnto a Priest in confession, the bond thereof doth binde him ^{b Aquin insup} to conceale it, ^b because they are q. II. Art. 1. knowne vnto him as vnto GOD, whose Vicar he is in hearing the humble confessions of repentant Sinners.

Theodidactus. If Priests in confessions doe vnderstand of treasons and other enormous offences, endangering the publike safety of the Church or Commonwealth, as GOD, and as the Vicars ; then they are to imitate GOD,

GOD, whom they would represent, in the discouering of these grieuous crimes. For GOD alwaies doth after a miraculous manner and (as it were) by his owne immediate finger bring to light crying sinnes, when they are done in secret, and for a time are inwrapped in darkenesse.

Did he not by the birds of the aise detect the murder of * Ibycus? And because the persons of Princes are more sacred than the persons of priuate men, GOD hath mads a speciall promise in his word, that hee will detect ^c Curles, <sup>* Ibycus: Ge p*rijs, vndex
just abuolans
gens, Aujon,*</sup> ^{c Eccl. 10.} conceiued onely in the heart, against Kings, by the soules of the Heauen (that is) after a strange and miraculous manner, if by ordinary meanes they shall not be revealed. And therefore some Priests of France haue detected intendments of treason, onely in thought, heard by them in confession: and the Antho^rs of these intendments haue bene punished

^{¶ Bodin. lib. 2. ¶ Repub. c. 5} with death. A Gentleman of Normandy in France confessed unto a Frier Minor, that hee had once a resolution to murther King Francis, and that hee repented of his wicked purpose. The Frier gaue him absolution, but revealed his wicked purpose unto the King: and after deliberation had therof in the Parliament of Paris, the Gentleman was executed; and the Frier not punished with any censure of the Church for his detection.

^{¶ Joh. 20.}

Priests then are in GODS steed, whiles they heare Penitents confessing their sinnes, not to conceale these sinnes if they bee enormous and dangerous unto the publike state; but according to their commission, (whose sinnes ye remit, they are remitted) to declare unto them the remission of their sinnes as they are offences onely against GOD, and before his heauenly tribunall.

Phalethes. But the law of the Church commandeth Priests to conceale

conceale all such sinnes as come
ynto their knowledge by way of
Confession.

Theodidactus. This Lawe of
the Church is but the Lawe of
Pope^b Innocent the third, cited
in the decretalls (for he is the most
ancient Autho^r; that the * Roma-
nists can alledge for their seale *See Valentin
of Confession:) But were it a <sup>b C. Omnis v.
trinus de Par-
nitent. Et Re-
miss.</sup> Tom. 4. diff. 7.
Law of the whole Church, it is q. 13. p. 1.
but an Ecclesiastical Law. Now
if duties inioyned by G D D him-
selfe in his morall Law, as not to
doe any manner of worke vpon
the Saboth day, may be omitted
by our * Sauisours commandement
to sauue the life of a beast;
May not some things imposed one-
ly by an Ecclesiastical Lawe, bee
neglected for sauving the life of a
King, vpon whom so many lines
depend? So that neither the scale
of Confession doth free vs from
any part of the duties of alleg-
iance unto our Soueraigne.

Philalethes. If the bond of Al-
legeance

legeance from subiects vnto their Prince is so inuisable, that nothing, no not *the seale of Confession*, can dissolve it: is there no meanes to stay the fury of a *Soueraigne Commander*, if he shoulde be so Tyrannous, and profane, as to endeauour to oppresse the whole Church at once, and vtterly to extinguish the light of *Christian Religion*?

^aMat. 16.

Theodidictus. Princes in their rage may endeauour wholly to destroy Christ's Church: but in vain; because Christ hath so built it vpon a ^a rocke, that the strength and gates of hell shall not euer so farre preuaile against it, as quite to vanquish it. And when they doe labour to effect so hainous an impiety, the onely meanes we haue to appease their fury is serlous repentance for our sinnes, which haue brought this chastisement vpon vs; and humble prayer vnto GOD, who guideth the hearts of Princes like giuers

riuers of waters. You know how before the comming of CHRIST the visible Church was onely amongst the Jewes ; and that whiles they were Captiues vnder the Persian Monarchs, Assuerus at the instigation of Haman sent forth a decree to ^a destroy them all both young and old, children and woemen, in one day. Heere the whole Church by the barbarous designement of Assuerus, seemed to be in the very iawes of death ; yet they take no armes, they consult not how to poyson Assuerus or Haman, they animate no desperate person suddenly to stab them ; but there was onely ^b great sorrow amongst them, and ^b Ester. ca. 4. fasting and weeping, many lying in sack-cloth and ashes, to humble them selues vnder the mighty hand of GOD for their sinnes, and to auert his wrath hanging ouer their heads, by the cruelty of so bloody a Tyrant.

And the ancient Christians,
vpon

Upon the like occasions, imitated
these Jewes. For when they were
threatned by Iulian the Apostata,
with an vtter extiction of Chri-
c Nazzian. ora
I. in Julian
stianity, they hindred and repre-
sed him with their teares, hauing
this onely remedy against the Per-
secuter. If any therefore are op-
pressed with the Tyranny of their
d Lib. 8. ca. 20 supreme Gouernours, let them
(saith ^d Sarisburiensis, even in the
darknesse of Woerie) flie vnto the
patronage of Gods mercy, and
with devout prayer turne away the
* peccatum enim
delinquentium
sunt Gires Ty-
rannorum. whip wherwith they are scourged:
* For the saines of offenders, are
the strength of Tyrants.

Philalethes. To be freed from Ty-
ranny and oppression in this world,
is a temporall benefit: and many
times God hearkneth not vnto our
prayers for temporall benefits.
How then are faithfull and loyall
subiects to comfort them-selues a-
gainst the pressures of mercilesse
Tyrants?

Theodidactus. Their onely com-
fort

hort in this case, is that which saint Augustine long since ministred vnto them. The rod of sinners (saith he, speaking of wicked Masters and Maiestrates)lieth heauy vpon the lot of the righteous; but not for euer. The time will come when one GOD shall be acknowledged: The time will come, when one CHRIST, appearing in his brightnesse, shall gather before him all Nations, and seuer them, as a Pastor seuereth his Gotes from the sheepe, and place his sheepe vpon his right hand, and his Gotes vpon his left. And then thou shalt see many seruants, and subiects, amongst the sheep, and many masters, and Pzinces, amongst the Gotes: and againe many masters, and Pzinces, amongst the Sheepe, and many subiects and Seruants amongst the Gotes. So when all other helps and comforts doe fayle distressed subiects; the day of Judgement, the end of all transitory things, will bring an end vnto their sorrowes.

Philalethes.

Philalethes. With this end of all things, I pray you, let vs end this our conference; beseeching GOD so to affect the hearts both of Princes and Subiects, with a serious and frequent cogitation of this last Judgement; that they in Gouerning, these in obeying, both in all their actions, and *whatsoever they doe*, may (with Saint Hierome) haue the voice of the Archangel alwaies sounding in their eares, *Arise from the dead, and come unto judgement.*

*De Reg. &
Monachis.*



ne viue relâches de la vigueur de
son premier édit ; mais point du tout,
Le Serment d'allegeance fut fait
substitué ; c'étoit un engagement
que devaient contracter les catholiques
que d'obéir fidèlement au royaume à leur légiférme souverain
et une protestation qu'en l'ignorant
le royaume contre le pouvoir que quelques
controversistes attribuaient alors
aux papes de déposer les monarches
et de délivrer des sujets du
Serment de fidélité.

Or ce petit livre est l'apologie
et l'apologie de ce Serment d'alle-
geance. Les catholiques n'y sont
voués par menaces : mais aux preuves
de l'inviolabilité de l'autorité et
de la personne du rois, elles y sont